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صاحبزادہ
مرزا مبارک احمد
ڈائریکٹر احمدیہ
مسلم فارن مشنز۔
آپ نے تبلیغ اسلام
کے سلسلہ میں دنیا
کے مختلف ممالک
کا دورہ کیا ہے۔ آپ
ایک اچھے مصنف ہیں
حال ہی میں کینٹ
پبلیکیشنز (انگلستان)
نے آپکی کتاب
'حضرت مسیح موعود
علیہ السلام'
شائع کی ہے

اپنے لاڈلے کے درخشاں مستقبل کے لئے...

بچپن کی اپنائی ہوئی عادتیں ہمیشہ کے لئے نقش ہوجاتی ہیں۔
اس لئے ہمیشہ اپنے بچے کو ایسے سبق دیجئے جو آئندہ اس کے لئے ترقی اور
کامیابی کا باعث بنیں۔
بہتر مستقبل کے لئے اپنے بچے کا سیونگز اکاؤنٹ UBL میں
کھلوایئے اور بچت کا سنہری سبق دیجئے۔

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پاکستان میں ۵۰۰ سے زائد شاخیں۔ بیرونی شاخیں:۔ لندن، برمنگھم، شیفیلڈ، بریڈفورڈ، بحرین، العین، ابوظہبی اور دوبئی۔
لبنان اور سوئٹزرلینڈ میں ذیلی ادارے۔ کراچی، ڈھاکہ اور راولپنڈی میں کمپیوٹر بیورو۔ لاہور اور چٹاگانگ میں سٹاریات کے مخصوص مراکز۔
دی یونین بینک لمیٹڈ — یونائیٹڈ بینک کا ایک ذیلی ادارہ۔

یونائیٹڈ بینک لمیٹڈ

UBL

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

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The

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Significance of Baiat

You must remember that this Jamaat has not been formed for the members to increase their wealth and achieve success in worldly affairs and that they should lead their lives in comfort. A person who is only after these things is utterly disliked by God. They should look at the lives of the Companions of the Holy Prophet, peace and blessings of God be upon him. They did not like life, rather they were always prepared to lay down their lives. Baiat signifies selling one-self. When one has dedicated one's life, why should one then think and talk too much of this life. Anyone who does that can be said to have initiated into this Jamaat as a matter of formality. He may be expected to leave the Jamaat at any time. Only such person can stay as a member who would like to set his faith right. One should study the life of the Holy Prophet (peace and blessings of God be upon him) and his Campanions, every day.

(Malfoozat Vol. VIII, Page 185)

Notes & Comments

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FRIDAY SERMON

In his Friday Sermon on the 17th of Akha, Hazrat Khalifatul MasihIII told the Jamaat that it is indeed a heavy and difficult task that has been allotted to them viz that Islam should dominate the whole world, and that none else was to help us in the accomplishment of this task; it is we ourselves who have to do it, of course, with the divine help.

To begin with he recited verse 106 of Sura Baqara, verse 98 of Sura Tauba and verse 198 of Sura Baqara, verse 111 of Sura Baqara and verse 108 of Sura Yunus and drew the attention of the Jamaat to the great task they had been made responsible to accomplish. He further said, "God says in the Holy Quran that those who do not believe in Islam whether they are polytheists or they are the people of the Book, they do not like that the good news that has been given to the Muslims should really come to pass. The verses that I have quoted do not mention merely Khair (good), they mention that Khair which descends from the heavens. Of course every Khair descends from the heavens but some of the good things, and successes are such that they descend from heavens and in addition to that they are foretold long before the time (the fact which adds to their significance)".

Hazrat Khalifatul Masih further said, "The verses which I have recited refer to the fact that God had foretold the Holy Prophet, Peace and blessings of Goe be upon him, of the great success and domination that Islam was going to achieve in future. These prophecies were connected with his own days as well as with the days of the Promised Messiah, peace be on him. Here God has drawn the attention of the believers to the fact that it has been decided on the heavens that we are going to make our religion dominant. It was from the heavens that good news came to the Holy Prophet, peace and blessings of God be upon him, that his true followers would overpower others and Islam would rule the world. Those who are connected with the polytheists and the people of the Book and those who refuse to believe in the truth of Islam not only do not wish that Islam should become a dominating force. they even do not like that what they are told from God about the Muslims should come to pass and that the good news that have been vouchsafed to the Holy Prophet of Islam about the spiritual revolution and the progress of the true followers of Islam should become a reality. We should not therefore hope that the polytheists or the people of the Book will help the Muslims to achieve the objective. They will never come to the aid of the Muslims, rather they will do all they can to oppose them. They will go all the way to obstruct the plans which human beings make in the light of the guidance from God; they will even stand in the way of the fulfilment of the good news foretold through revelation. On the other hand there is another group of people which consists of the hypocrites and of those who are weak of faith. They are afraid of making sacrifices - not only that much, they try to put stumbling blocks in the way of the sincere believers and strive to see that Islam should not be successful. They even wait for

the trial and tribulations to trap the Muslims from which, they think - or even they wish - the Muslims will find no way of riddance."

Commenting upon the efforts of the hyprocrites and the weak of faith Hazrat Khalifatul Masih said that they are bound to meet with failure because God is All-hearing and All-konwing. They do not think much of the prayers. There is no doubt about it that if the prayers are sincerely offered they are heard and accepted. But they do not pray at all; they rely on their own personal plans and efforts. Of course anyone who shows pride and takes a stand against God can in no case expect his efforts to prove fruitful God is All-knowing and He knows what is in the hearts of the believers and is fully aware of their sincerity. He also knows what the Hypocrites have in mind and what kind of evil thoughts they indulge in. He therefore specifically favours only such people with His mercy whom He loves and whose efforts are in accord with His will. His mercy descends on such persons as have their hearts filled only with Him and with no one else and who love none other than God. Since God is All-hearing and All-knowing He does not let Polytheists, or people of the Book whether he is a disbeliever or a weak of faith succeed in his efforts nor do they get t h e i r wishes fulfilled."

Hazrat Khalifatul Masih concluded his sermon by saying that mere prayer was not enough; prayer must be such that can attract the mercy of God. In the same way he said, it was not enough that plans should be made, plans must be accompanied by such righteous and appropriate deeds which will be acceptable to God. The task is difficult and everybody is opposed to it. They do not like our efforts to be fruitful. They are always busily engaged in planning to frustrate our plans".

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He prayed to God that He may grant us the wisdom to understand these points and to act accordingly.

Fazle Umar Foundation

Sheikh Mubarak Ahmad, Secretary, Fazl-i-Umar Foundation has returned to Pakistan after a successful tour of the United Kingdom. He had gone there in the interest of the Foundation.

Imam B. A. Rafiq offered his unflinching services to Sheikh Sahib and the two of them, in the company of some others, toured various Jamaats and in addition to collecting the money already promised by the members, got some more promises for the fund.

While in the U. K. he also had a meeting with the President and the vice President of the Foundation; financial affairs came under discussion.

POPE'S REGRET

Jesus Christ is reported to have said "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Matt. 21 : 21

There should be a lot of christians who should be able to claim faith and consequently command to the mountain to move—and if there cannot be lot of them at least the greatest of them—— the Pope————should be able to do this.

But it is a matter of regret that even the Pope cannot have faith enough to tell any little thing———what to talk of the mountains——to move When he last visited East Africa the TIME (15. 8. 69) said :

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"The Pontiff regretted that he could not respond as Christ had. The crowds, he said, had reminded him of the Biblical passages that recorded the welcomes to Jesus, and "it brought tears to our eyes that we could not cure the sick, straighten the crippled or give sight to the blind".

We have quoted Jesus in the beginning of this note. We should like to end it with another quotation from him.

"And Jesus said unto them, because of your unbelief for verily I say unto you, if ye have faith as a grain of mustard seed you shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you" Matt 17 : 20

Holland

Mr. Salahuddin Khan Bengali, Ahmadiyya Missisnary in Holland reports that July and August being the time for vacations when almost everybody is afforded the opportunity to enjoy a few days by holidaying in different places and in different ways, that gives us a sort of opportunity to meet the people and present our message to them. Though we cannot go to the Schools and Colleges to talk to the students, nor can the groups of the students visit our Mission House and Mosque, yet in hundred and one other ways the message of Islam continues reaching them. God be praised for it.

Mr. Mahmud Ismail came from Frankfurt, Germany, for holidaying in the Netherlands. He was asked to address a meeting at the mosque, his subject being "Islam in Germany". Mr. Ismail gladly accepted the offer. Invitations were issued and quite a number of people attended the meeting. He told the audience how the preaching of Islam in Germany began with the setting up of the Ahmadiyya Mission there. It delighted the people very much to know the details of the work of the Ahmadiyya Missionaries coupled with the efforts so selflessly put in by the members of the Jamaat.

On another occasion, Dr. V. D. Menlen, a former Ambassador of Netherlaads in Saudi Arabia, spoke at the Mosque and told the audience of his experiences in that purely Muslim land. He also showed coloured slides of various parts of Saudi Arabia. He said that he had very great admiration for the Muslim methods of construction.

It was very pleasing to note that one of the American experts on construction said about Hazarmaut that this was the New York of the desert. At the close of his speech, he was presented a copy of Ahmadiyyat or the true Islam.

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Rabwah Diary——

IDUL FITR

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The Idul Fitr was celebrated at Rabwah on the 12th of December, 1969. The members of the Community from various nearby places also flocked to this place and thus the gathering became unusually large.

Hazrat Khalifatul Masih III in his Id Sermon delivered on the theme contained in the verse:

ان الذين قالوا ربنا الله ثم استقاموا تتنزل
علیهم الملئكة الا تخافوا و لا تحزنوا و
ابشرو بالجنة التی كنتم توعدون

As for those who say, 'Our Lord is Allah and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.

After the recitation of these verses the Huzur said that the Holy Prophet, Mohammad, peace and blessings of God be upon him had remarked that the real Id was the day which fell after the completion of fasts (i.e. happiness acquired after fulfilment of duty of worship). The Holy Prophet is also reported to have said that different tribes of Madina have different days for festivities; as for ourselves, God has appointed two days for Id viz Idul Fitr and Idul Azhiya.

Hazrat Khalifatul Masih went on to explain the human nature which is so much inclined to have festivities and to satisfy the human desire, he said God has guided us in various ways. The people, before Islam was ushered into the world, got so much stuck in the physical celebration of their own festivities that they lost sight of what God had told them. The result: real and divine pleasure was lost to them.

Coming back to the verses of the Holy Quran that he had recited in the beginning, he said that ابشروا here meant a sort of command of God that the Muslims should celebrate and be happy and at the same time it has been made clear that this happiness is the natural out-come of the paradise having been made available to them. In other words God says that unless you have arranged for the paradise to be made available, your happiness can neither mean anything nor it can be justified.

How to make the arrangement for paradise to be available: under ربنا الله you should seek the knowledge about God. In other words it can be said that our real happiness lies in the God-awareness. The other thing comes under ثم استقاموا i.e. we have to be steadfast. We should not be of those who sometimes obey God and sometimes disobey Him, or become indifferent to what He says.

Thus, what he told the audience was that all of us should seek God-awareness and then be steadfast. That and that alone can bring real happiness that will last for ever. He prayed for the whole Jammaat and said that he would like that these two things should become a speciality of all the members of the Community.

While closing his sermon, he sent his Id Greetings to Jamaats all over the world.

The Ahmadiyya Movement—Active Islam

(Pastor Bertil Wiberg is a distinguished Danish clergy associated with D. M. S. and is a member of Islamic Commission. One of its committees has been working to study Ahmadiyyat in Scandinavia This paper was first published in Annual Number of 'Danish Pathan Mission'.) This article was written during the life time of Hazrat Muslih Mauood, May God be pleased with him).

"aktiv islam"—active Islam—is the name of a magazine, published by the Ahmadiyya Movement in Denmark, Norway and Sweden. It is published once a month, reporting on the Muslim mission that was started in the Scandinavian countries a few years ago. When the newspapers first mentioned this, many were surprised and some people were sure to smile. Apart from oil and tea, were we now to import religion as well from the East? This sounded unbelievable. But yet, this was no false report. Islam has got a foothold in Denmark, although the beginnings are insignificant but they were insignificant also when S:t Ansgar brought Christianity to this country. The future will show whether domestic Islam will be something more than a mere curiosity. Perusal of a few years of "aktive islam" leaves, however, the impression that these are no lazy people, and there are, therefore, good reasons for a closer look at that movement, which has brought Islam to this country.

The Ahmadiyya Movement was started in the end of the last century in the town of Qadian in the district of Punjab in Northern India. In the year 1890, Hazrat Mirza Ghulam Ahmad (born 1835) declared that God had revealed to him that he was the Promised Messiah and a prophet. In his preaching he addressed the Christians as well as the Muslims and the Hindus. To the Christian she said that *Jesus* had returned in his person, to the Muslims, that he was the *Mahdi*, about whom Mohammad himself according to Muslim tradition had declared that he would appear in the latter days to rebuild the house of Islam, and to the Hindus, that he was a reincarnation of *Krishna*. From the very start the aims of the Ahmadiyya Movement are clear. It claims at once to represent *true and genuine Islam* and to have a *universalist* aim. It is the religion of the future, which will unite Christians, Muslims and Hindus.

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This programme was, strongly denounced by the orthodox Muslims; Ahmad's claim on being the Promised Messiah was returned by his being excommunicated from the Muslim Community as a heretic, and his followers were persecuted as apostates. The Movement was thus martyred from the outset. In 1908 Ahmad died, and was followed as a leader by Hazrat Maulvi Nurud Din, under whom the persecution of Ahmadis was continued. After his death in 1914, he was followed by the present head of the Community, Hazrat Mirza Bashirud Din Mahmud Ahmad, a son of the founder, and under his leadership the Movement has won itself a steadily growing importance in the Muslim world. The split that occured after Ahmad's death on the question whether he was a prophet that all had to follow, was more and more brought into the background, and the Ahmadiyya Movement today appears as a strong and well organized movement.

Until the partition of India in 1947 the town of Qadian, the home town of the prophet, was the head quarters of the movement, but after partition also the Ahmadis in large numbers went north to the new Muslim state and founded the town of Rabwah in West Pakistan as their future head quarters. Today this town has about 20,000 inhabitants, and

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being the spiritual centre of the Ahmadiyya Movement it holds a large number of institutions: Head offices for foreign missions and missions within Pakistan, colleges for men and women, primary schools, industrial schools and hospitals, apart, of course from a great number of mosques. Ahmadis are proud that they are the community in Pakistan with the highest average education. The number of members today is estimated at about 2 million. In India there are about 100,000 Ahmadis, mainly in the town of Qadian, which, incidentally, is still regarded as the real and permanent Head Quarters of the movement, because the promised prophet is reported both to have foretold the exodus of 1947 and the final return to Qadian during the later days.

Even though the tension between the orthodox Muslims and the Ahmadiyya Movement has become considerably less during the later years, the movement still has to defend itself against the accusation of not being true and genuine Muslims. The Ahmadis are accused of rejecting the existense of Satan and angels and of having gone too far in its adaptation of Islam to make it acceptable to followers of all word religions. But especially the Ahmadiyya Movement has to defend itself against the orthodox claim that it is a new religion, this being shown by the fact that the Ahmadis have broken with the Muslim fellowship and founded a new community, and the claim that the belief in Ahmad as the Promised Messiah and prophet is due to a misinterpretation of the Quran. Against this the Ahmadiyya Movement catergorically claims to be the true and genuine Islam, and it is shown by numerous quotations from both the Bible and the Qur'an that Ahmad's appearance was exactly in accord with Messianic prophecies and with Jesus' own words about his return during the latter days.

As a proof that Ahmad really was the promised prophet, Ahmadis also point to the fact that one after the other of his prophecies have been fulfilled. And his gift of prophecy has been inherited by his son, the present head of the community Hazrat Mirza Mahmud Ahmad is thus said to have foretold the second world war in all its phases and the partition of India in 1947, and in 1962, when the struggle between India and China was at its peak, the Ahmadiyya Movement proclaimed that their leader had foretold what would happen already six years earlier. On the 28 December, 1956 he is reported to have given the following declaration at the annual gathering of the movement in Rabwah,: "I would like to remind my Jama'at of one thing: When you pray, you should also pray for Kashmir. But you may be quite certain: The ways of God are strange indeed...I can see it quite clearly that in the future India will be threatened from North and East, and the character of this danger will be such that India will not be able to manage the situation in spite of her military strength. Finally, India will also lose the sympathy of Russia. Continue praying, and do not think that our government is weak or that we are weak. The finger of God points to the danger that threatens India from North and East. I can see it now with my own eyes. God will make America feel that she must do something quick and unless she does so, Russia and her allies will do so. Therefore, do not despair but have complete trust of God. He will bring about these circumstances within some time. You have seen that the Jews patiently waited for 13 centuries to return to Palestine But you might not have to wait for 13 years or even ten years. God will show you many examples of His blessings."— When the Ahmadiyya Movement published this declaration in 1962 they commented: "This is not from man but from God—therefore, investigate these matters closely. Hazrat Mirza Mahmud Ahmad is a living proof of

the truth of Islam.

That the Ahmadiyya Movement, in spite of disagreement about many doctrinal questions, eventually has become greatly respected by the orthodox Muslims, is due first of all to its burning devotion to the cause of Islam and its struggle against all kinds of Christian influence in Muslim countries. The Ahmadiyya Movement has become an exponent of the Muslim struggle to regain their religious and national independence and self-respect. For a considerable number of years an energetic missionary activity has been shown from Rabwah, resulting in the formation of Ahmadiyya groups in all parts of the world, for instance in West Africa, the USA, South East Asia and in several European countries. In a report about the missionary work, da ed 1961, the number of mosques in Ghana and Nigeria is given as 151 and 19 respectively, and in Europe mosques have been constructed in London (1926), The Hague 1955. Hamburg (1957) Frankfurt 959) and most recently in Zurich (1963). It is also here stated clearly that the Ahmadiyya Movement is the answer to the Christian mission: "The wind has now started blowing from the East to the West. While Christian missionaries have up to now been coming to the East to lead simple-minded people to believe in the trinity, disciples of Ahmad are now leaving home, wives and children to bring the teachings of Islam to the sons of the cross. We are now experiencing that people who were not previously expecting to hear about Islam, are bearing witness to the fact that the work of breaking the cross is already going on and that the day is not far away when one religion will dominate the world, that religion brought to us by Mohammad"

The Ahmadiyya message to all the world can be summed up in three points: O e God, one world and o e religion. They reject the idea that Islam should be spread by violent means, just as they claim that the idea of "holy war" was in fact invented by the Christian crusaders. There is no such idea in the Qur an, Mohammad never formulated it, and so whenever Muslims have been using the "holy war" as a means of spreadlng their religion, this is due to a damaging influence by Christianity. Islam will, however, coquer the world by that spirit and power which were working in the Promised Messiah and prophet and is now working in his promised son and successor. And Islam will win because it is the natural religion of mankind. Unlike Christianity, it does not demand a blind belief in authority and acceptance of ancient miracles, opposed to common sense, but Islam is based on common sense, and its truth is always being confirmed by divine revelation. Therefore, Islam alone can overcome all conflicts, political, national and social as well as cultural and religious, and create true brotherhood among all peoples, this being a condition for lasting peace.

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This universality also encompasses all religious teachers of the world. The Ahmadiyya Movement, just as orthodox Islam, regards Mohammad as the messenger of God in a unique form—the seal of prophets—but they include in this the belief in all prophets of God without any exception. As a characteristically rational argument puts it: "Such a universal belief is necessary as a spiritual basis in our world, which has already been made into one world by the technical and scientific development." Among those that a Muslim, therefore, not only has to respect but to believe in are: Noa, Abraham, Moses, Jesus Zoroaster, Krishna, Buddha and Mohammad. "Whoever does not believe in them all is not a Muslim."

With regard to beliefs about Jesus

(Continued on page 14)

Importance of Preaching in Islam

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Basharat Ahmad Bashir

All revealed religions that went before Islam were based on national outlook and character. A cursory glance at their holy scriptures reveals the fact that their message was limited to their own people and not meant for the whole world. The reason is not far to seek. Let us take the case of Judaism, Christianity only being its an off-shoot. The followers of these religions looked upon others "Unclean" and "Unholy"; i.e. unworthy of the favours of the Lord.

They coined the word "gentile" which in modern terminology is synonymous to "*untouchables*". To the jews, only circumsized was clean and thus qualified for admission into the world of jewry.

With regard to christianity, the teaching of Jesus Christ is clear when he taught his disciples "Give not that which is holy unto the dogs, neither cast ye your pearls before Swine, lest they trample them under their feet, and turn again and rend you".

Once a Cananite woman approached him in all humility to pray for her daughter who was struck with devil. Her appeal was so moving that even his disciples could not resist and interceded on her behalf to which they received the following reply.'

"I am not sent but unto the lost sheep of the house of Israel." Then came she and worshipped him, saying Lord, help me. But he answered, "it is not meet to take the children's bread and cast it to dogs."

(Matt 15 : 21 : 26)

Islam is the only religion which not only claimed to be universal but also urged its followers to convey the truth to other nations and laid down rules and regulations as to how

to train the missionaries and what sort of methods are to be applied to conduct preaching. There is general declaration to the world of Islam. Allah says :

ولتكن منكم امة يدعون لى الخير
ويامرون بالمعروف وينهون عن المنكر
و اولئك هم المفلحون . (المائده)

"And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper." (3 : 105)

The duty of preaching is made so obligatory that the Holy Prophet is reported to have said :

بلغوا عنى ولو آية

"Convey from me even if it be

a single verse."

When Allah revealed to the prophet saying :

يا ايها الرسول بلغ ما انزل اليك من ربك و ان لم تفعل فما بلغت رسالته و الله يعصمك من الناس. (المائده)

"O Messenger convey to the people what has been revealed to thee from thy Lord, and if thou did it not, then thou hast not conveyed His message at all. And Allah will protect thee from men." (6 : 68)

Having received the commandment the Holy Prophet wasted no time in carrying out the word of God literally even without caring for the safety of his own person.

Kaaba, the holy sanctuary and the first house of Allah established on the earth at Mecca enjoyed a unique position in the Arabian Peninsula where thousands would come to perform Pilgrimage every year. He would approach the individuals and preach to the congregation and thus people, one by one, began to be attracted by his message.

If people of Mecca would not listen to him, he would go to another town. When persecutions of Muslims intensified and liberty of movement and speech restricted, he along with his followers migrated to Medina which proved a turning point in History of Islam. Here enemies gave him neither rest nor respite. Fighting from time to time ensued till the truce of Hudaibiyya was signed and thus peace made for, at least, ten years.

Once peace and tranquility was established he sent special envoys with his letters to kings and governors of neighbouring countries inviting them to accept Islam. Deputations from various tribes called on him and having embraced Islam they preached the message to their own tribes and soon Islam got footing in Medina. Believers from all parts of the country flocked to Medina to be instructed in Islamic faith and "Alsuffa" attached to the Mosque of the Prophet served their purpose both as institution of learning and as a hostel for residence. Now an organised and systematic preaching was envisaged and clear rules and regulations for the conduct of the preachers were laid down in the Holy Quran.

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Principles for Preaching and Training of Missionaries

ادع الى ربك بالحكمة و الموعظة الحسنة و جادلهم بالتى هى احسن

"Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best".

1. Three basic principles for conducting preaching are mentioned in the above verse :
   (a) A missionary should invite others to Islam by arguments based on Knowledge and reason and should not confine himself to making appeals to their sentiments and emotions. In doing so he should explain the beauties of his religion with patience as the word "wisdom" denotes.
   (b) Goodly exhortation means that he should adopt a discourse which softens the hearts of the listeners.
   (c) The arguments must be solid and un-assailed which serve a pivot for other arguments to revolve round and support it.

فاعرض عنهم و عظهم و قل لهم فى انفسهم قولا بليغاً (النساء)

2. "So turn away from them and admonish them an effective word concerning their own-

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selves."

In this verse a missionary is told that if a listener maintains an agressive attitude he should as the occasion demands either forgive him or turn-away from him or admonish him in such a way that must have an effective and lasting impression on him

The Mission of Moses and Aaron (peace be on them both) is in point.

"Go, both of you, to Pharaoh, for he has transgressed all bounds. But speak to him a gentle speech, haply he might heed or fear".

While preaching use of gentle language and due regard for authority is to be observed throughout. No other parrallel of this sublime moral teaching can be cited anywhere in any religion. Pharaoh is an embodiment of evil, yet Prophets of God who are paragon of meekness and humbleness are told to show him due respect and use gentle words. What about a missionary ? Let him also follow in the footsteps of the Prophets.

When the Prophet sent Muaz bin Jabal and Abu Musa Al-Ashain to Yemen as missionaries of Islam he gave them a piece of advice in connection with their obligations.

"Present your religion in a manner that people of Yemen may not feel uneasy to practise it and draw them closer with glad tidings instead of making them uneasy by harsh preaching.

Such were the noble methods the Holy Prophet and his companions employed to win over the world to the fold of Islam.

3. **Talifi-qalb**

This is Quranic term applied to persons who are newly converted or their hearts are incline towards Islam.

Such persons when disconnected with their society stand in need of monetory help. A certain beduin came to the Holy Prophet and asked for the flock of the sheep that was grazing between the two hillocks. The Prophet made no enquiry and gave him what he had wanted. On his returning home he announced the tidings to his people that Mohammad gives so plenty that one shouldn't fear poverty. (Sahih Muslim)

The outline given above indicates that preaching was a callective responsibility in the life time of the Prophet. The followers of Islam in later times neglected this important obligation of Islam and left it to the care of individuals. So long as Muslims stuck to the sacred cause of preaching, no doubt, they were rulers of the world. As soon as they showed indifference they fell victim to foreign powers and their glory and grandeur diminished.

In our times Allah Almighty raised the Promised Messiah, Hazrat Ahmad (peace be on him) for regeneration of Islam. He came at a time when Islam was at its lowest ebb. He was named "جری اللہ" who alone championed the cause of Islam and produced a comprehensive literature touching on all topics in defence of Islam. Through his nessiasitic spirit he created a community which took upon itself the task of preaching and propagating the faith to the four corners of the world. Today Ahmadiyyat is the only dynamic Islamic missionary force which has approbations on all hands. Under New Scheme known as Tahrik-i-Jadid a net work of Missions has been established all over the world. Schools are opened, where Muslim children receive their education and are immune from poisonous propaganda of the Christians. A heavy bulk of literautre covering all aspects of religion has been printed of course in different languages.

In fact, Tahrik-i-Jadid or (New Scheme) was promulgated by the late Hazrat Khalifatul Masih II of blessed memory under divine behest. The seed sown by the blessed hands of the Promised Messiah (peace be on him)

and nourished and watered by his successors has grown into a mighty tree whose branches are spread all over the world. Nowdays under the benign direction of Hazrat Khalifatul-Masih III the scheme is moving forward gradually yet steadily. He has in his several discourses directed the attention of the members to the study of the Holy Quran. In fact, a Muslim Missionary has been commanded by Allah Almighty.

و جاهدهم به جهاداً كبيرا

"And strive against them by means of it (the Quran) a great striving" (25 : 52)

Preaching of the Holy Quran is described the great and real Jihad. Thus to strive for the propagation of Islam and the dissemination and diffusion of its teaching is the Jihad which the Muslims are enjoined to carry on with unabated zeal.

The Promised Messiah (peace be on him) in the course of his various writings has left a directive for the missionaries as to how one should conduct preaching. Below are given a few principles which are always to be kept in view :—

(i) A missionary must be a *Muttaqi* i.e. a righteous and pious person. Taqwa is the basic principle of preaching.

(ii) He should have a sound knowledge of Arabic language without which one cannot interest himself in the study of the Holy Quran nor preach with it to others.

(iii) He should be well-equipped with the modern scientific knowledge.

(iv) He should avoid debating and unnecessary controversy which often stiffens the heart of the preached

(v) He should keep himself engaged in prayers, Istighfar i.e. seeking forgiveness of his Lord and devote most of his time to rememberance of Allah which is necessary for purification for one's soul.

(vi) He should always address the listeners according to the grades of their intelligence.

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(vii) Listeners always fall into three categories.

(1) Persons of ordinary intelligence.
(2) Of Normal Intelligence.
(3) Persons of high social standing who are always of delicate temperament. It is difficult to make such class of people understand preachers' point of view. Discussion with them must be brief yet comprehensive one.

As for persons of ordinary intelligence, talk must be clear, simple to understand.

It is not difficult to make the middle class understand.

(vii) It is essential to have thorough knowledge of one's beliefs and tenants.

(viii) One must be bold and undaunted in preaching the truth of one's doctrines and should not, in the least, fear from a person of high social standing.

(ix) The use of modern inventions in conveying the message to the farthest ends of the world.

(x) Production of literature in vast quantities and in various languages. Such literature should be supplied to the seekers of truth free of cost and must not form part of commercial enterprise. The above ten principles are culled from "Malfuzat" or spiritual discourses whicn the Promised Messiah imparted to his disciples from time to time.

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MAGAZINE

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Write to :

Managing Editor

Tahrik-i-Jadid,

What They Say

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"French Citizenship at one time or another required a Muslim to become a catholic, marry only one wife, give up his personal status under Muslim law and accept the doctrine of the inherent superiority of French culture. It is not surprising that few Muslims sought citizenship under such conditions".

(*Africa—in the 19th and 20th Centuries. Page 160*)

"Two monotheistic creeds which were to have profound effects on African society came from the Middle East; Christianity from Palestine and Islam from the Arabian Peninsula. In territorial, political and statistical terms it was the latter that came to gain priority over the former. For according to the latest provisional statistics there are seventy-five million Muslims to twenty four million Christians in Africa today.' and of the Muslim figure sixty-five million are to be found in the northern third of the continent."

("*Africa—in the 19th and 20th Centuries Page 133.*)

"The forest belt remained a barrier to Islam along much of the West African coast until very recently. Muslim traders or labourers were to be found to the south—as in Liberia, Ivory Coast and Ghana—but they make no religious impact on the coastal and forest peoples, and rarely proclaimed their presence through the building of a mosque. The one exception was in Nigeria, in the case of the Yoruba. In the past thirty years, however, the rate of penetration has been much greater — albeit more through the movement of northern Muslims into permanent settlement in the coastal towns than through conversion. In most of these towns today a mosque is a common sight. At the same time, there has been a movement starting from the coast with the help of Pakistani missionaries of the Ahmadiyya sect. Beginning in 1921, though building in Lagos and Saltpond on earlier local orthodox Muslim groups, the Ahmadiyya have spread along the coasts in English speaking countries".

(*Christianity and new Africa by T.A. Beetham P. 79*)

"Which of the two, Islam or Christianity, can most readily provide the institutional basis for African traditional religion within the demands of national self-expression?

"The advantages seem at first sight to be with Islam. It makes less demands for change than Christianity in regard to polygamy and in regard to charms and amulets. It offers a more readily seen brotherhood, both in community welfare and in a unity that crosses tribal boundaries. Just as Islam enhances the personal dignity of the labourer from the north as he lives among the southern Akan in Ghana, so amid racial pressures Cassius clay has found what white Christianity has often denied."

(Christianity and the New Africa Page 81)

"The shadow of the Crusades still lies darkly across attempts by Christians to talk with Muslims about their faith. Even in West Africa, there is a history of implacable denunciation and denigration on the part of Christian preachers where there should have been love."

(*Christianity and the New Africa page 82*)

"The way to church membership has come to be seen as lying specifically through the Church school rather than through the church.

"Put bluntly, in a traditional African religious background the chances are that the adoption of a religious commitment in Standard Six in a Church School will decide the effective or nominal relationship of a boy throughout his life. The recent Ghana census reveals this very strongly.

.....The fear of each Church, not just of the Minister but the members, was that if the other Church obtained the junior School, and then the Senior School, the school allegiance of the boys at the age of Christian initiation would decide their future Church allegiance irrespective of the Church allegiance of their home. The rivalry resulting from this fear has vitiated educational planning in the past, and has provided the easy excuse for those who were not anxious for any Christian influence to say "a plague on both your houses". (*Christianity and the New Africa page 35*)

"There are now 77 African languages with the complete Bible, 116 with the New Testament only, and 220 with only part, usually one of the Gospels. If these 413 translations, one was made before the founding of the British and Foreign Bible Society in 1804, 21 between then and 1850, 94 from 1850 to 1900, and 293 since 1900". (*Christianity and the New Africa page 54*)

(*Continued from page 8*)

the Ahmadiyya Movement distinguishes itself from orthodox Islam. While Jesus, according to ordinary Muslim belief, was not crucified but was previously saved by God and taken up to heaven, the Ahmadiyya Movement claims that Jesus was indeed nailed on to the cross, but he survived the crucifixion and travelled to Northern India to complete his mission by preaching to the Jews that lived in Afghanistan and Kashmir. Here he died the death of a righteous man, and his grave is in Mohalla Khan Yar in Srinagar, Kashmir.

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These polemics about the Christian teaching about Jesus as the son of God agree with the fact that Christianity is the foremost enemy of the Ahmadiyya Movement. What they most of all want to get at, is the position of Christianity as a world religion, and the aim is to regain the strength and selfrespect that Islam had during the first 100 years after the death of Mohammad, when it was spreading like fire through the countries around the Mediterranean, and pressed deep into Europe. A daring claim, and the future will show whether it can succeed. The missionary activities of the Ahmadiyya Movement have so far proven that there is action behind the words. This is an active Islam.

Bertil Wiberg

(*Continuea from page 15*)

Khalifatul Masih I. He himself was present on this occasion and he is an eyewitness to the fact that almost all the members of the Jamaat were present in the Masjid Noor and they elected Hazrat Mirza Mahmud Ahmad as the next Khalifa. He is of the opinion that the formation of a separate Jamaat after the declaration of the result of the election was nothing less than causing dismemberment and trying to scatter the Jamaat.

In the end he says: "It is we who caused this dissention and it is we whose first and foremost duty it should be to bridge the gulf. As a member of this Jamaat, I deem it a duty of mine that I should announce the way on to which God Himself has guided me—and that way is that all of us should attach ourselves to the Khilafat. It is with this in mind that I have taken this step."

This explanatory note is dated 4th December 1969 and has been issued from 139 Ahmad Park, Lahore.

Tahrik-i-Jadid,

LET'S UNITE

Maulana Mohammad Yaqub Khan, formerly Editor of the Light, Lahore, who was a prominent member of the Lahori Jamaat (commonly known as Paighamis) has joined the Ahmadiyya Jamaat with its headquarters at Rabwah and headed by Hazrat Khalifatul Masih III.

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In an explanatory letter published in the Al-Fazl (10-2-19 9) the Maulana says that he has taken this step to effect a reconciliation of the two factions which he remarks is most essential in view of the revelation of the Promised Messiah, peace be on him, which runs thus :—

يصلح الله جماعتی ان شاء الله تعالی

i.e. God will effect reformation (or reconc liation) in my Jamaat.

In his explanatory note he has drawn the attention of the Jamaat to the fact that Hazrat Khalifatul Masih I had drawn the attention of the members of the Community more than once to the fact that the secret of the strength lay in a strong centre and that history bore testimony to the fact that with the loosening grip of the Khilafat the Islamic State also degenerated and got demented.

Maulana Yaqub Khan has made no secret of the fact that he is greatly impressed by the strong and charming personality of Hazrat Khalifatul Masih III and his joining the community is a logical consequence of this impression.

Knowing the Lahori Jamaat better than anybody else, he has come out plainly to say that the Lahori Jamaat is playing no other part than the one that was once played by Maulvi Mohammad Hussain and Maulvi Sana Ullah (two-opponents of the Promised Messiah). These two persons also tried their level best to see that Ahmadiyyat should not make any head way. The line of action adopted by the Lahori Jamaat also aims at effacing the name of the Promised Messiah, peace be on him. It has become a classical adage in that Jamaat that the mention of the Promised Messiah is a deadly poison. This indeed is against the Will of God. He has also referred to the circumstantial evidence which clearly shows tnat since the hold of the Lahori Jamaat on the teachings of the *Mamur* has become weak, they have been deprived of the Help of God and a proof of that is to be met with in the loss of the Woking Mission which had always been a source of pride for them. On the other hand the Jamaat of Rabwah is making quick progress. I have been told by the Missionaries of the Lahori Jamaat that those to whom they preach, finally go to join the Jamaat at Rabwah.

According to Maulana Yaqub Khan some of the officials of the Jamaat who are responsible to organise the members all over Pakistan told him on the conclusion of a tour that wherever they went they observed that the Jamaats were almost lifeless with no warmth of life.

He has suggested that if the Jamaat (Lahori) dihers with all what he has said, a debate should be arranged which should also be attended by the Heads of the two factions ; the meeting should be presided over by Ch: Zafrullah Khan. He is quite confident that the very faces of the two leaders will reveal who of them is divinely blessed with contentment.

He has squarely laid the blame on the shoulders of those who decided to set up an insignificantly small Jamaat at Lahore despite the fact that the Khalifatul Masih II had been elected with an overwhelming majority of the Jamaat at the demise of Hazrat

(Continued on page 14)

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